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7. *Alimizana*.....Boys who are born will become kings or chiefs of tribes. 777 805
8. *Alakarabo*.....Girls born in this year will lead irregular lives while the boys will be industrious.
9. *Alakaosy*.....Children born will be sorcerers and will have many progeny.
10. *Alizady*.....Rain is abundant and the crocodiles dangerous.
11. *Adalo*.....*Salamanga* (spirit possession) will be the cause of all illness.
12. *Alohotsy*.....All old people who become ill will die.

The twelve years of this cycle bear the same names as the twelve weeks of the Ikongo month.

THE MONTHS.—The twelve months of the Ikongo year are as follows:

1. *Sakasay*.—In this month the vine *roimainty* flowers and the *harongana* flowers for the third time.
2. *Sakave*.
3. *Volambita*.—In this month general flowering begins, new shoots put forth and the birds mate.
4. *Asaromantsy*.—Flowering is at its height. The *harongana* flowers for the first time.
5. *Asaramanitra*.
6. *Vatravatra*.—Second flowering of the *harongana*. Fruits ripen.
7. *Asotry*.—Time of heaviest rain.
8. *Atsiha*.—The rice becomes ripe.
9. *Valasira*.—Harvest time.
10. *Faosa*.
11. *Maka*.—The coldest month, the manioc loses its leaves.
12. *Hiahia*.

The month *Vatravatra* corresponds to January. The rainy season extends from *Asaromantsy* to *Valasira* inclusive.

THE DAYS.—The Tanala month is a lunar month of twenty-eight days. The days are grouped in twelve weeks of two or three days each. Each of these has something peculiar to it. According to the diviners one can tell the color of an ox without seeing it if one knows the day on which it bellows. The days also determine the sex of the 777 805 842 553

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805 children born on them. On the first, or first two days of each of 777 the twelve weeks only boys will be born, on the last day only girls. [942] The *ombiasy* gives them names determined by the days of their birth. 553 The following table gives the names of the weeks and days and the peculiarities of each.

Weeks	Days	Color of the Ox that Bellows	Name of Children	
			Boys	Girls
1. Alahamaly (3 days)	1. Lohanalahamaly	Red		
	2. Vontonalahamaly	Spots of white on the hump, head and limbs	Idama	
	3. Faranalahamaly	White face, one horn broken		Ihaova
2. Asaora (2 days)	4. Asaora	Red and white spots	Isoza	
	5. Alahaka	Mouth edged with white		Isiza
3. Alizaoza (2 days)	6. Lohanalizaoza	Speckled black and white	Imosa	
	7. Faranalizaoza	Speckled only on the stomach		Imasy
4. Asaratany (3 days)	8. Lohanasaratany	Striped black and white	Isambo	
	9. Vontonasaratany	Two white spots on the flanks		
	10. Faranasaratany	White end of tail		Isana
5. Alahasady (2 days)	11. Lohanalahasady	Red stripe on the back to the hump	Ihasa	
	12. Faranalahasady	Yellow		Itema
6. Asimbola (2 days)	13. Lohanasombola	Mostly white	Iboba	
	14. Faranasombola	White with the top of the hump black		Ivola
7. Alimizana (3 days)	15. Lohanalimizaha	Chestnut color	Imonja	
	16. Vontonalimizaha	Piebald		
	17. Faranalimizaha	Yellow		Imija
8. Alakarabo (2 days)	18. Lohanalakarabo	Without a spot	Imoha	
	19. Faranalakarobo	Black with red reflection in sun		Imoma
9. Alakaosy (2 days)	20. Lohanalakaosy	Red nape of neck	Ijo	
	21. Faranalakaosy	White spots on throat		Imaho
10. Alizady (2 days)	22. Lohanalizady	White spots on cheeks	Iharo	
	23. Vontonalizady	White pasterns		
	24. Faranalizady	Dirty white		
11. Adala	25. Lohanadalo	A large white spot on each flank	Imara	
	26. Faranadalo	Red, showing yellow when stroked		Ikajy
12. Alohotsy (2 days)	27. Lohanalohotsy	Face and hump white	Ibabila	
	28. Faranalohotsy	Pure white		Inoor

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grains of rice in the hole and covers them with earth, saying: "There is your food. Go into the tomb." After this he dances at the tomb. 754 777

A charm which protects from the stings of scorpions is made by taking inner leaves from the unopened center of the pandanus, small peppers and the roots of *tsingolovolo*, a sort of grass. These are ground together on a stone and a little of the material rubbed into incisions on the palm of the hand and the tongue. A single inoculation gives immunity for life. The person can even pick up scorpions with impunity if he spits on them first. 751 278

It has already been said that the Tanala *ombiasy* are not averse to experiments, and they will invent new charm compounds to meet new circumstances. They even go a step farther and test the efficacy of their charms before selling them, or at least claim to do so. If the charm is an *ody basy* (charm against gunshot wounds) the *ombiasy* will hang it up in front of a *lamba* ("cloth mantle") and fire at it from a distance of ten or twelve feet. If it has been made properly, the *lamba* will be uninjured and the bullet will be found lying on the ground flattened, as though it had struck a rock. If the charm is an *ody omby* (cattle *ody*, protecting herdsmen and bull baiters) the *ombiasy* puts it on and tries its efficacy by thrusting against his thigh an ox horn which has been made as sharp as possible. If the charm is good, the horn cannot pierce his skin. 777 791

Every charm has its associated *fady*, a taboo or prohibition, which must be learned by the maker as a part of the formula, and which is told to the purchaser. Apparently it is not necessary for the maker to observe this *fady* himself, except while actually engaged in the manufacture of the charm, but the person using the charm must observe it consistently or the charm will immediately lose its virtue. The *fady* for *ody zaza* (charms to obtain children) are most numerous. It is forbidden for a woman wearing one to eat food directly from the pot, to lend her mat or *lamba* to another person, or for anyone to use them. She is forbidden to run races, or to poke her finger into a child's cheek to make it laugh. It is also forbidden for anyone to stop a woman wearing such a charm by standing in front of her with both arms held out sidewise. At the time a woman assumes an *ody zaza* she announces these *fady* to everyone in the village and a person who breaks or causes her to break one of them will be called before the village assembly, reprimanded and, if it was done maliciously, fined. 777 842

The *ody basy* has as a *fady* the pointing of a bamboo water bottle toward the door of the owner's house, unless water is being poured 777 784

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XII. LIFE CYCLE OF THE INDIVIDUAL

Conception

842 The Tanala do not believe that conception is possible without intercourse, but the average individual's ideas of the mechanics of conception are rather vague. It is plain that they have not thought much about it. The wisest say that the child is formed from the blood of the parents. The semen, which is regarded as a form of blood, mingles with the blood of the mother at her next menstrual
843 period and coagulates it. The clot is added to monthly and the foetus gradually takes shape from it. The eyes are the first parts to take recognizable form, appearing in the second or third month. The period of gestation seems to be rather accurately known.

842 The Imerina and Betsileo, who held similar beliefs regarding the formation of the foetus, did not understand that intercourse was necessary. They did not believe that a virgin could bear a child, but held that the first intercourse began the process of child bearing and that after this a normal woman would continue to bear children at fairly regular intervals without male intervention. This idea was held so strongly that children born to an unmarried widow several years after her husband's death were accounted his actual children and shared equally in his property.

843 Intercourse continues during the early stages of pregnancy, but there seem to be no special rules governing it. It is not considered necessary to the growth of the foetus. Abortion may sometimes be practiced by unmarried mothers, but the natives are reticent in regard to it and I could not learn the methods. It is certainly rare.

842 Sterility was formerly rare, but is now somewhat on the increase,
[164] due to the introduction of venereal diseases. It is commonly thought to be the woman's fault, but if a man marries more than one wife without having children it is recognized that the fault lies with him. The reasons commonly assigned are sexual excess prior to marriage and especially incest. Malevolent sorcery was never mentioned as a cause. It is considered a calamity and *ombiasy* do a thriving business in charms and medicines for its cure.

Pregnancy Taboos

843 During pregnancy both parents are subject to various taboos. The most important one for the husband is that he must not have intercourse with any woman, other than a plural wife, while his wife is